3: Janashia I-5 (ca. 1900) 1937 RI3 Abkhas RI3
Adzvibzha

THE RELIGIOUS BELIEFS OF THE ABKHASIANS

(From the materials on Abkhasian ethnography)

By N. S. JANASHIA

[A translation of the article published in *Khristianski Vostok*, The Christian East, Petrograd, 1915, vol. iv, No. 1, pp. 72–112.]

FOLLOWING the suggestion of N. Y. Marr that I should revise and translate into the Russian language my notes on "Materials on the ethnography of the Abkhasians", published 16–17 years ago in Georgian periodicals, chiefly in the journal *Moambe*, I made a careful review of all the collected "Materials", whether printed or still in manuscript form. In order to make the revision more complete I invited the aid of a special Commission from the Abkhasians of the village Adzvibzha, where the materials in question were actually collected. 114

The Commission consisted of the following persons: Mrs. Gidcha Janashia, my mother, with whose help the materials were checked originally; Kharikhan Tchengelia; Kelamat Delba, an eighty-year-old man, possessing a perfect knowledge of Abkhasian; Abdakhw Lolua, an orator; Alexis Dopua, who has a wide knowledge of tales and legends; Mushagw Tchengelia; and Alexis Janashia. The Commission worked with me for two days, the 2nd and 3rd July, 1914. 115

Furthermore, being still doubtful about certain aspects of my task, I checked the materials again at the meeting of the Adzvibzhuaans, during the month of August, and I found that all agreed in the main, differing only in matters of detail. One of my chief difficulties was that members of the Commission refused point blank to tell me tales I wanted to have in connection with my object, because "it is forbidden to tell tales in the daylight!" I therefore found it very hard to verify tales I had formerly taken down. So strong is the power of superstition nurtured for centuries! I am convinced that much that is incomprehensible in my "materials" would have been susceptible of explanation in the light of these tales. 124 [538] [128]

All the ceremonies and rites herein presented are described by a man who has taken an active part in their observance; at first, during his childhood, when he was imbued with profound religious feeling, and later in life when, although no longer professing "faith", he approached them with the greatest interest with a view to their study. I have endeavoured to record all the details, discovering in them curious survivals preserved through the popular beliefs and customs of the Abkhasians. In my opinion these details represent invaluable material for the scientific study of religious observance. 123

I was at one time very much tempted to use the material I had 121